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the evidence from another word similar in form. In *HEBRAICA*, Vol. XI, p. 190, I discussed the word *iṣṣu mu-gir-ri*, occurring in Rm 2, 6, rev. 14, deriving it from *garāru*. I would modify the view there expressed so far as to give to the word the meaning "wheel" instead of "chariot." I would still consider it to be probably a formation *مُغَرَّل* with the common change of *a* to *e* and then to *i* (see Delitzsch, *Grammar*, § 34, 8). It would then be merely another form of the word *magarru*, just as we find the two words *mûnû* and *mânû* "couch," Delitzsch, *Grammar*, § 65, 31b, and *Handwörterbuch*, p. 98.

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A NOTE ON ISAIAH 8:6.

What does the prophet mean by *מִי הַשִּׁלּוֹחַ*, the waters of Shiloah? Mitchell says: "It is here a symbol of the unseen and mysterious, but real and efficient presence." Duhm: "This water is a symbol of the reign and power of the Dweller of the mountain . . . of Yahweh." The same interpretation is given by Dillmann. But the following two objections may be raised to it: First, "the waters of Shiloah that go softly" is an unusual and even unnatural representation of Yahweh. We surely do not find many more such images of Israel's God given us by the Old Testament seers and singers. "And the Lebanon will fall by a mighty one" is one of the mildest expressions of the prophet's idea of the God in whose name he speaks. "Yahweh roars from Zion . . ."—this is a typical representation of him. But "the slow waters of Shiloah that go softly"—where can we find its parallel?

Secondly, would Isaiah bring Yahweh into contrast with Rezin and Remaliah's son? For, no matter what we make of *מְשׁוֹשׁ*, whether it mean to rejoice in, or to fear, the "waters of Shiloah" evidently stands in contrast to Rezin and ben-R'malyahu.

Now, I think that *רִצְיִן* is the word that must throw some light on this obscure passage. It seems to me the prophet has advisedly grouped together *מִי הַשִּׁלּוֹחַ*, *רִצְיִן*, and *מִי הַנָּהָר* of vs. 7. There is here a play on the word *רִצְיִן*, an allusion to its meaning, at least to the meaning of the like-sounding Hebrew root *רָץ* "to run." Its meaning would then be "the running, the swiftly flowing (stream)." In Gesenius' Dictionary, s. v., Löw calls attention to the Syriac *رِز* "to be wet," in *رِزْل* = "rivulet." If used by the prophet in such a sense, the contrast between "the waters of Siloam" and Rezin becomes clear. Rezin and Remaliah's son stand for a certain aggressive policy, namely, that of throwing off the Assyrian yoke. Hence, the "Siloam waters" stands for the opposite policy of quiet submission, of maintaining the *status quo*. The prophet arraigns the people for despising the gently flowing waters of Siloam and rejoicing in the "swift stream." *הָעָם הַזֶּה* is here evidently the mass of the Jewish people, represented chiefly by Israel, but probably having confederates in Judah also. This faction is glad of

this show of vigorous resistance to the great power of the north on the part of the two allied kings. The mass of the people rejoice at the sight of the headlong rush and impetuous course of Rezin and Remaliah's son. (The latter, we must remember, was a rebel and usurper.) They look forward to eventful times, times full of excitement. But if that is what they wish, God will bring upon them "the great and mighty stream of the north" that will so completely overflow the land as to pass even into Judah, and there to reach to the very neck, almost drowning them all. There will thus be enough excitement for them. This explanation renders unnecessary the very unsatisfactory emendation of מִסֵּר = "fear" instead of מִשִּׂישׁ = "rejoice in."

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MUHAMMEDS LEHRE VON DER OFFENBARUNG.

ERWIDERUNG AN HERRN PROFESSOR DUNCAN B. MACDONALD.

Wie ich aus der Besprechung meines Werks, *Muhammeds Lehre von der Offenbarung, quellenmässig untersucht* (Leipzig, J. C. Hinrichs'sche Buchhandlung, 1898), in THE AMERICAN JOURNAL OF SEMITIC LANGUAGES AND LITERATURES, April 1899, ersehe, sagt dasselbe dem Geschmack des Rezensenten, Herrn Professor Duncan B. Macdonald, nicht zu, was um so mehr mein Befremden erregt, als sich mein Buch sowohl in der Gelehrtenwelt als auch in weiteren Kreisen des gebildeten Publikums einer sehr günstigen Aufnahme und beifälligen Beurteilung erfreut. Da der Herr Rezensent an manchen Stellen meine Intentionen nicht versteht und ihm hierüber eine Aufklärung meinerseits erwünscht sein dürfte, so erlaube ich mir, indem ich auch auf andere Punkte seiner Besprechung eingehen will, Nachstehendes zu erwidern.

Der Herr Rezensent scheint meinem „judgment“ nur deshalb, weil es mit dem seinigen nicht übereinstimmt, die Berechtigung abgesprochen zu haben. Er sollte aber wissen, dass in der Wissenschaft jede Ansicht gilt, für die man einen plausibeln Grund beibringen kann, was ich genügend gethan zu haben glaube. Ich wenigstens schätze und achte jede andere Ansicht und bin jederzeit bereit, sie zu acceptieren, sobald ich mich von ihrer Richtigkeit überzeugt habe, was ich von den Anschauungen des Herrn Professor Macdonald nicht immer behaupten kann. Im übrigen bin ich gewohnt, meine Meinung ganz offen und unmissverständlich zum Ausdruck zu bringen. Ich erfreue mich eines noch jugendlichen Alters und gehöre also nicht, wie der Herr Rezensent schreibt, zu einer „past“, sondern einer gegenwärtigen Generation in der deutschen Gelehrsamkeit. Der Herr Rezensent irrt, wenn er glaubt, dass das zuweilen von mir gebrauchte „wir“ die erste Person der Kanzel ist; denn ich bin nicht, wie der Herr Rezensent angiebt, ein lutherischer Pastor und Prediger. Ich habe mich nur, um nicht mein liebes Ich in den Vordergrund zu drängen, aus Bescheidenheit in dem Ausdruck „wir“ mit meinen Gesinnungsgenossen und den Lesern meines Buchs zusammengefasst.